THE

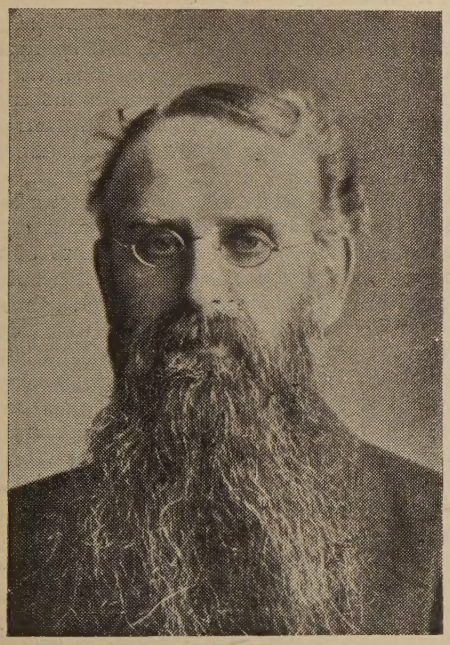
UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 41. [Vol. IV.—2.] February, 1907. ONE PENNY.

A RECENT CONVERT.



Rev. WILLIAM ROSLING,

Of Bradford.

Born at Gosberton Clough, Lincolnshire, 1853; educated for the ministry at Glasgow University, 1881-5; entered Congregational ministry because no subscription to a formal creed was required; Congregational minister at Coatbridge, in Scotland, 1886-9, after being assistant to the Rev. D. E. Irons, B.D., Bethany Congregational Church, Glasgow; Congregational minister also at Clifton Park, Belfast, 1889-1896, Oban, N.B., 1896-1902, Ryan Street, Bradford, 1902-6; became Unitarian, and established a new Unitarian Church at West Bowling, Bradford. At Belfast Mr. Rosling succeeded the Rev. J. Bruce Wallace, M.A. (since then of "Brotherhood" fame), and in each of his Congregational churches he aroused against himself the antagonism of adherents to the old orthodoxy by his heretical preaching. He was invited to Ryan Street, Bradford, through the influence of his friend, the Rev. Rhondda Williams, and, in accepting, he stipulated for fullest liberty to preach the truth as he himself saw it, and that was granted to him, only to be reregretted and rebelled against within six months by those who had promised it. Ultimately he resigned, deciding to leave Congregationalism, "with its lie of freedom written over its face"—to use his own expression—and a large proportion of the congregation left with him. Mr. Rosling and his friends began free religious services in another part of Bradford, found that they occupied the same theological position as that of the Unitarians, and, with the help of the Unitarians of Bradford, assisted by the Yorkshire Unitarian Union, the British and Foreign Unitarian Association, and other Unitarians, a very promising Unitarian congregation now assembles in a newly-erected Unitarian church building free of debt, with Mr. Rosling as its minister, happy in his new-found freedom to speak all the truth he knows. Mr. Rosling's case was a very forcible ilustration of a Christian in a so-called "Free Church" seeking in vain freedom to follow the light of God as it comes to him, and discovering at last that what even the broadest Congregationalism could not give him was to be founl in Unitarianism. He has now reached what is theologically the promised land which flows with the real milk and honey of God's word. Out of the house of bondage into the glorious liberty of the children of God—but liberty, with its great responsibilities as well as its wonderful blessings. We welcome our new comrade, and wish him joy.

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me. —Pope.

No flocks that range the valley free
To slaughter I condemn;
Taught by that Power that pities me,
I learn to pity them. —Goldsmith.

The Fundamental Principles of Unitarianism,

AS UNDERSTOOD BY M. J. SAVAGE, D.D.

First, liberty, FREEDOM OF THE INDIVIDUAL TO THINK, think as he will or think as he must; but not liberty for the sake of itself. Liberty for the sake of finding the truth; for we believe that people will be more likely to find the truth if they are free to search for it than they will if they are threatened or frightened, or if they are compelled to come to certain pre-ordained conclusions that have been settled for them. Freedom, then, for the sake of finding the truth.

Second, GOD. The deep-down conviction, that wisdom, power, love—that is, God—is at the heart of the universe.

Third, that God is not only wisdom and power and love, but that he is the universal Father—not merely the Father of the elect, not merely the Father of Christians, not merely the Father of civilised people, but the Father of all men—equally, lovingly, tenderly, the Father of all men.

In the next place, being the Father of all men, he would naturally wish to have them find the truth. So we believe in REVELATION. Not in revelation confined to one book or one epoch in the history of the world, though we do not deny the revelation contained in them. We believe that all truth, through whatever medium it comes to the world, is in so far a revelation of our Father; and it is infallible revelation when it is demonstrably true, and not otherwise.

The next step, then—in the words of Lucretia Mott—we believe that truth should be taken for authority, and not authority for truth. The only authority in the world is the truth. The only thing to which intellectually a free Unitarian can afford to bow is ascertained and demonstrated truth. We believe, then, in revelation.

In the next place, we believe in INCARNATION. Not in the complete incarnation of God in one man, in one country, in one age, in the history of the world. We believe in the incarnation of God progressively in humanity. All that is true, all that is beautiful, all that is good, is so much of God incarnate in his children, and reaching ever forth and forward to higher blossoming and grander fruitage. The difference between Jesus and other men, as we hold it, is not a difference in kind: it is a difference in degree. So he is the son of our Father, our elder brother, our friend, our leader, our helper, our inspiration.

The next principle of Unitarianism is that CHARACTER IS SALVATION. We do not even say that character is a condition of salvation. Character is salvation. A man who is right, who is in perfect accord with the law and life of God, is safe, in this world, in all worlds, in this year, in all future time.

And then, lastly, we believe in the ETERNAL AND UNIVERSAL HOPE. We believe that God, just because he is God, is under the highest conceivable obligation, not to man only, but to himself, to see to it that every being whom he has created shall sometime, somewhere, in the long run, find that gift of life a blessing, and not a curse.

We believe in RETRIBUTION, universal, quick, unescapable; for we believe that this is mercy, and that through this is to come salvation.

Name and Creed?

A respected correspondent, speaking of his interest in this journal, says: "I think a mistake is being made by pushing—not a creed—but a name 'Unitarian,' which stands for different teachings which may be denominated a creed."

Now, from these words three things are clear: (1) Our friend objects to the name "Unitarian" being pushed; (2) he objects to a creed, and he says that the name "Unitarian" stands for different teachings. It is not very clear whether, in the concluding words, he means that the name "Unitarian" or the "different teachings" may be denominated a creed.

Now the word "Creed" has two distinct meanings —(1) Belief; (2) an authoritative statement of belief imposed upon others, and the acceptance of which is a necessary condition of salvation. Against creed in its meaning (1) no reasonable person can object. Every man has a "Belief" of some kind—definite convictions of which he can truly say: "I believe." That "Belief" is his Creed. And no one can reasonably object to any other man having a creed of his own in that sense, and even to his trying to persuade other men to believe as he does.

But no doubt our correspondent was thinking of creed in its other sense (2).

Such a creed is impossible to Unitarians. The name Unitarian stands for the "open door," for liberty to adapt statements of belief to each fresh revelation of new light that comes.

Only in the first and very reasonable meaning of the word creed can the name "Unitarian" be a creed. The name does not stand for different and opposite teachings. All Unitarians are in complete agreement on the fundamentals which constitute Unitarianism. Outside those fundamental principles they differ on other matters, and on secondary things often teach different views. But the same holds good of any body of people, of Wesleyans, Congregationalists, and Baptists. In religious periodicals of any orthodox body with the most cast-iron "creed," representatives of the same orthodox faith teach different things about the same things.

Unitarians teach different things about Christ, but they agree that he was not God, and so do Trinitarians differ amongst each other in their teachings about Christ.

Our friend can scarcely object to each Unitarian having a "Belief," nor can he disapprove of such Unitarians who share the same beliefs taking measures to convert and persuade others to accept their

views. And he is bound to admit that they must agree upon some name by which they can be known. And if a certain name by which they are called is considered by them and others the most fit and suitable for them, they ought surely to stand by it and "push" it for all it represents and for all it is worth. "The UNITY" will continue to push the name "Unitarian" unfalteringly, and without fear or favour, in confidence that it will win increasing respect for its consistency.

The Humanities of Religion.

All persons who are reasonable in their religious ideas, or who are seeking a reasonable faith, have really OPEN minds. They expect new light. They do not think that revelation is a closed book. They look generously and hospitably on new ideas. They do not anticipate finality in thought or opinion.

A wide tolerance, a readiness to learn every new thing that appears to be true characterise all large-minded and reasonable people. An earnest seeking after a lofty and noble conception of religion that embraces all the duties and relationships of life is to them the quest for that kingdom of heaven that is to come on earth. The duties of the strong to the weak, of the healthy to the diseased, of the old to the young, the young to the old,—these are to them religious duties. And not less the duty of man to the lower animals subject to his control and dominance, is included. Hence efforts to solve the problem of poverty are in their view, religious efforts. Suggestions for a more righteous social system are to them new light sorely needed. They do not sneer at new political views; nor do they cry heresy against Socialism. To howl down the claim for sex equality is what they would be utterly ashamed to do. They would not dismiss "anti-vivisection" as a "fad" without calm and serious examination; nor are they the people to denounce new methods of treatment of disease as mere quackery, without honestly investigating for themselves. They believe that the salvation of the body is important, and that it is just possible that orthodox feeding, and orthodox drugging and physic, may be as much mixed with fatal superstition as orthodox theology.

Yet is it not a fact that many who profess to be truly rational in theology may be most unreasonable and narrow outside their theology, their minds shut against new methods in politics, against new social doctrine, even bigoted in opposition to new systems of medicine or dietetics? Some people who would scorn the idea of finality in theology seem to cling fast to the notion of finality in politics, in social arrangements, in methods of dealing with disease, in the relationship of the sexes, and in a host of other things—all of which are more closely connected with theology and religion than they seem to be aware of.

Thousands of people are being lost through indulgence in alcoholic drinks. Surely any real doctrine of salvation or of the unity of man must include salvation of people from intemperance in drink. Quite as many thousands—if not more—are lost through over-feeding, under-feeding, bad food, wrong food, injurious diet. No gospel of salvation worth anything will leave out of account these causes of avoidable disease and death. The minds and characters of multitudes of people are distorted, hardened, coarsened, brutalised, and the higher nature in them considerably crushed out and lost owing to their being engaged by compulsion in degrading, corrupting, and brutalising occupations to supply the members of society with individual and public necessities of life. What gospel of good news of any value at all could there possibly be that contained no promise of deliverance for them? These humanities of religion cover all human relationships and man's relations to the lower creatures.

The writer of these words has faith that true believers in reasonable religion, that all true Unitarians, are open to learn—to see light on every problem of life, and are seeking for the truth in these matters; that this seeking is considered part of their religion; and that they of all people are the least likely to shut their minds in narrow bigotry and prejudice against new views on any question affecting human duty and the common good.

Literature.

"Ethical Review," Herbert Spencer Memorial Number, 4d., 4, Kingdon Road, Hampstead, London.

Lovers of Herbert Spencer may here find the report of the funeral address delivered by Leonard H. Courtney (now Lord Courtney, of Penwith) reprinted from "The Times," some letters written by Herbert Spencer, and some particulars of a Herbert Spencer Lectureship instituted at Oxford.

"The Paragraph Pulpit" (Unitarian), by the Rev. C. W. Casson, Ottawa, Canada, 22 pp.—no price.

Here is a tract which describes a new method of Unitarian propaganda as it is now being carried on by Mr. Casson in Canada. For a contract of 210 dollars a year, a daily paper, with a circulation of 12,000, prints every day a different paragraph sermon explanatory of some positive Unitarian principle, on its editorial page, the matter being contributed by Mr. Casson, so that every week-day in the year, by this means, Mr. Casson preaches to an audience of over 12,000, counting but one reader to one copy of the paper, equal to over three million seven hundred thousand Unitarian tracts circulated and read in one town in a year; equal also to 200 Unitarian tracts printed and delivered to 200 readers for every cent subscribed to the 210 dollars. Mr. Casson asks: "Would you like to preach to an audience of four hundred people every day for a year? You can do so by contributing FIVE dollars to the Canadian Propaganda Press Fund. A good idea, and—a valuable hint to us Britishers.

For All or None.

By the Author of "Randal's Principle."

CHAPTER I.

There was a house on fire. Cries were heard: "Fire! Fire! Fire!" Then in the dark night, along the streets from all quarters, were heard hurrying feet. People hastened through the town towards where there was a light reflected in the sky. Yes, it was a house on fire; a large house, several stories high. There were the firemen busy at their work of salvation. The fire engines were sending water upon the growing flames. At some upper windows, inmates were being rescued with the aid of the fire escape.

"Are they all out?" someone called.

"No, they are not!" very excitedly exclaimed a girl who had herself just been snatched from the burning building. "There is Davie and Laddie."

"In what rooms are they?" asked a fireman.

"Away there; up at that corner. Oh, do save them! Do not let Davie be burned! There is Laddie! See! up at that window. Hear him bark. Davie is up there."

Just then at an upper window, with its head through a freshly broken pane of glass was seen a dog. And it was barking furiously as if calling for help.

"Which is Laddie, missy? Do you mean the dog? Who is Davie? Is he a boy left up yonder? We will save the boy."

"Go to the dog, and you'll find Davie," said the girl almost frantically. "Laddie will not come away until you have saved Davie. Go, oh, go to him!"

Meanwhile another fireman had put a ladder up to the very place and was rapidly ascending to the dog, knowing nothing of Davie, seeing only and thinking only, of saving the barking animal.

The crowd which had gathered, eagerly watched. Someone said to another of the spectators:

"Why bother about a dog? The fireman himself is risking his life all for a mere brute."

"Well, isn't an animal worth saving?" said another. "You would think so if you were the dog."

And now the fireman had reached the window, and the dog had disappeared. Breaking the window to make a larger opening, and in the face of smoke the fireman was seen to go through into the house.

The dog had left the window as the man reached it. Now he entered the room, the dog barking, ran away from him. The fireman followed, and the dog led the way into another room, and there, on a bed, lay a boy unconscious, just visible through the smoke. Fortunately the flames had not yet reached this part of the building. The fireman snatched up the boy, took no further notice of the dog and in going out, the room door was caught by a shrew of clothing and was slammed to, shutting the dog inside. Hurrying with his burden along a passage, the fireman reached the head of an open staircase, and hastened down it. Midway he had to step over burning timbers, the flames having already reached the staircase. But soon the street was gained, and the rescued boy, Davie, safely entrusted to other care.

Then the brave fighter of flames and saviour of life, though panting and much exhausted returned, and going up the burning staircase succeeded in getting to the bedroom, and bursting the door open, found the dog lying prone upon the floor, scarcely visible in the dense smoke. He instantly lifted the creature in his arms, and hastened again down the staircase, and in a few moments the noble fellow rushed into the street much blackened and burnt, and fell gasping on the ground, the rescued animal in his embrace.

Those nearest sent up a loud cheer into the air at the sight of this brave rescue. Others eager to learn what the cheer meant, pressed to the spot, and, seeing what it was, repeated the cheer. Word was passed along that a brave fireman had saved the boy Davie, and had gone into the fire again and brought the dog out too. And all the crowd cheered and cheered again. The fireman and dog revived with the assistance of water and fresh air, and from that night John Trent, who had risked his life even to save a dog, was accounted a hero by the townspeople.

. . . . . .

On the next night after the fire, an "Experience" meeting was being held in a room attached to a dissenting chapel only a few streets away. The minister, a man of Spurgeonite views, had been describing the awful torments of the sinner in the fires of hell. As soon as he had sat down, one of the members rose and asked the minister if he would give him some light on a matter that was causing him much trouble of mind and deep searchings of heart. "There was a house on fire, last night," said he, "and John Trent, a fireman, rushed through the smoke and flames to snatch a dog from the burning and almost lost his own life in doing it. I have been asking myself all day this question, sir: If that burning house was hell, and that dog was the guilty sinner suffering in the flames, would God have as much sympathy for the wretched sinner in the fire as John Trent felt for that suffering dog?"

"My dear brother, whatever do you mean?" asked the minister in astonishment.

"I mean, sir: would God be as eager to snatch the tormented sinner out of the fires of hell as John Trent was to save the dog from that burning house?"

"Of course not, my friend. Are we not told that sinners are fore-ordained to everlasting punishment? If God had already ordained that the sinner must suffer for ever, he would not release him."

"But if it was a noble thing in John Trent to rescue that dog, would it not be quite as noble of God to rescue the lost?"

"My dear friend, you are treading on very dangerous ground. Shall a man be the judge of his God? Beware of heresy!"

* * * * * *

From that meeting there walked away together a young man and a young woman. They loved each

other. They were both members of that chapel. The maiden Ruth Colton was the daughter of one of the deacons. As they went their way in silence she looked up anxiously into the young man's face.

"What is it, Will?" she said. "What are you thinking of?"

"Perhaps the same as you, Ruth. I'm thinking about what Master Rendel said to the parson. And I agree with him. If God is not as good as John Trent, how can I believe in Him?"

"Oh, Will! don't talk like that. You know, if father heard you, he would never allow me to see you again."

"Would he not?" said Will. "That would be more than I could bear, or you either, Ruth. But love is strong, and breaks through all barriers. I would not let you be lost to me. And I think God's love for even a sinner is greater than our love for each other, and will not let one be lost to Him. I believe in either all being saved, or none."

(To be continued.)

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

We have received a very cordial invitation from the Rev. W. C. Wendte, on behalf of the "International Council of Unitarian and other Liberal Religious Thinkers and Workers," to send Postal Mission delegates to the conference which is to be held next September in Boston, U.S.A. We have communicated this message to all the secretaries of the affiliated Missions, and we hope soon to be able to announce what delegates have been appointed. We have had some interesting correspondence with Mrs. Lord, of the Woman's Alliance, U.S.A. She writes: "Will you be good enough to tell me how I can obtain a series of your tracts, as our National Post Office Mission Committee wishes to have a complete file of them at our Unitarian headquarters, 25, Beacon Street, Boston, for reference, and also that orders may be sent for them. The great distances in this country are what complicate our problem, as it is difficult to bring our scattered correspondents into touch with our missionaries. We are a strong body here in the New England States; but we are always trying to strengthen our organisation in other parts." We have to face the same problem in England. We hope this Unity column may be one means of drawing correspondents together.

In the course of last year we received many applications for Channing's Works from local preachers and temperance workers, and their letters have expressed the warmest admiration for this great man. A few extracts follow:—

In the course of the last year the Postal Mission was able to circulate some spare copies of Channing's works, chiefly amongst Wesleyan local preachers and temperance workers, and many letters of appreciation have been received, a few extracts from which are given:—

"I must apologise for not having answered your kind letter of the 8th ultimo, and have an impression that I sent you an acknowledgment of the gift in March last. I may say that I am exceedingly pleased, and have had much pleasure in reading many of the articles that have been written by Mr. Channing, and make bold to say that the reading of such literature will be extremely helpful to me in the formation of my work as a local preacher; because, so far as I can see, I am entirely in sympathy with his views of the ethics of the gospel of Jesus Christ, and I hope that, having come in contact with a mind like his, I may be unconsciously influenced to aspire after his ideal, and proclaim the unsearchable riches of Christ with the same loyalty and lovingness as he seems to have done."

"I assure you I value Channing very much. It is a Godsend to me in my studies for preaching, as well as a guide in my spiritual life. I love my Channing. He must have been a beautiful soul. I don't know any book that equals it."

"I shall keep Channing as a treasure. Next to the Bible, it will be my study. It cannot fail to make me better."

"Channing has a prominent place upon my bookshelt, and when visitors are looking through my books it very often happens that a conversation is started when the eye falls upon Channing's works. Everyone I have talked to speaks highly of the book, both ministers and laymen."

"If I was merely to say I had been 'interested,' surely that would be saying very little. I have been more than interested; I have been delighted and instructed, not only in mind, but in disposition."

"I am reading Channing, and the more I study him the better I like him. I have as yet found nothing in his writings to which I could not subscribe, and the book is a real help to me."

"Dr. Channing's writings are like the most enchanting poetry; the oftener they are read the more they are prized and appreciated. In Dr. Channing all the best qualities of man and woman seemed to be combined in a single soul. I think Dr. Channing is the minister and writer of whom Unitarians have the most reason to be proud."

Tributes like these to Channing and other great Unitarians recur constantly, and impress one with the importance of circulating such books.

"Dogma or Doctrine?" and other Essays, 340 pp., cloth, 2/- net, Essex Hall, London.

This volume consists of 12 Essays by Unitarian ministers, including such men as Stopford Brooke, Estlin Carpenter, Brooke Herford, James Drummond, Charles Beard, C. J. Street, F. Walters, and others less widely known. The subjects are various, and yet all may be appropriately covered by the principal title of the book. It is just one of those handy volumes most suitable to put into the hands of any inquirer seeking for a religious faith.

Religion for Young People.

By the Rev. J. A. PEARSON.

THE VALUE OF THE BIBLE.

It is worth while trying to realise that man's thought of God preceded the Bible.

Some persons will tell you that unless you believe in the Bible you cannot be religious and cannot be saved. But there was a time when there was no Bible, and it is hardly justifiable to say that the people of that time were, therefore, not religious and could not be saved. What should we say if anyone told us that some almost inaccessible people in Central Africa could not be saved because they did not believe in the Bible? We should ask if they had ever heard of it; and if they had, if they could read it; and if they could read it, if they could understand it. Then we might be told that if they had faith they could understand it, and, whether we assented or not, we should probably feel that our friend had got round to the position that the thought of God preceded the Bible.

It is hard for many to realise this, for the Bible is so much with us both as a text-book and as a book of devotion. But it is the product of the minds of men who have thought about God, their dependence upon Him, His dealings with them, the wonders of His world and theirs.

Our Bible is not the only Bible in the world, e.g., The Vedas, the sacred books of Hinduism, some of which date from about 1,500 B.C.; The Zend-Avesta, the sacred books of the Parsees, which are ascribed to Zoroaster, who lived, perhaps, 1,400 B.C.; The Tripitaka, the Buddhist Bible, which is the outcome mainly of the teaching of Buddha, who died between 482 and 472 B.C.; The Chinese Sacred Books, which were collected and added to by Confucius, who was born 551 B.C.

Bibles are the outcome of the religious instinct of mankind, and ours was not the last to appear. Very much that is contained in them is of unknown authorship, set down in writing after being treasured for generations in men's memories. It does not seem that all that was recorded was worth remembering, but probably much more than we imagine was ignored by those who played their part in making Bibles. The Christian world is not, to-day, agreed as to what are the limits of our Bible.

Many minds have contributed to the making of the Bible used in our churches, and if you doubt this, look at its table of contents. Some contributions are more valuable than others. All do not follow the same lines. If you are to reach an idea of God, so satisfactory to you that it will be of real value in your times of doubt and difficulty, you will have to follow your own lines and think for yourselves. You can do as others have done, profit by the recorded thoughts of those who have gone before you; and if you are wise, you will do so gladly. It will relieve you of much anxiety, and bring you the more quickly face to face with the real problems whose solution will result in a better world and a worthier life.

Keep your Bible handy; read it, and make yourselves familiar with its contents. You will find it a good companion, stimulating and steadying; and it will give you insight into much that men are thinking and saying at the present time.

Literature.

"A Simple Prayer and Creed," by Eustace Miles, M.A., 1/- net, 40-42, Chandos Street, Charing Cross, London.

This booklet, tastefully bound in cloth, and printed in the most readable type and on superior paper, explains Mr. Miles' "Simple Prayer and Creed," based upon the Greek words of the "Sermon on the Mount" and the Lord's Prayer. The Prayer and Creed are as follows:

"Our best Helper is within us. His ways are right; He should be our sole commander; thoroughly as the sun and the moon obey Him, we should obey Him here and now. To-day He gives us just what we really need. He destroys our faults whenever we help others. He never lets us be tried unless He can keep us altogether safe." In the book the prayer is worded in three different ways: 1st as a Request, 2nd as an Assertion of faith, and finally as a working statement of belief. The explanations and notes are thoroughly reasonable, and not at all "orthodox" as regards the nature and meaning of prayer. Mr. Miles has a fresh and original way of looking at things which makes his treatment of the most serious subjects suggestive, bracing, and helpful.

The Essex Hall Year Book, 1907, 18th year of issue, 160 pp., 1/- net, Essex Hall, Essex Street, London, W.C.

This welcome and useful annual is the Unitarian Year Book. It contains a list of the Unitarian Ministers and Churches in the United Kingdom, with addresses and other particulars concerning each; information about the schools and colleges, the District Associations, meetings and conferences, missionary organisations, denominational agencies and institutions, benefit funds and trusts, the "Liberal" (Rational) Religious Movement in other parts of the world, legal and postal information, ministerial and congregational changes during the past year, and a host of other particulars. The Editor of the Year Book does not profess that the volume is perfect and free from defect or even errors; he asks for correction, and invites suggestions as to omissions; nor does he claim for it any "ecclesiastical authority"; he explains that the Year Book simply gives information. But it is the standard book for its purpose, and could not be much improved in its present size and compass. The Unitarian Churches and people are under a great debt to the Rev. W. Copeland Bowie for his painstaking labours year after year. No doubt the addition of a short sketch of the events and progress of the Unitarian movement during the previous year would increase the value of the book and make it a con-

tinuous historical record from year to year; hints for propaganda to zealous adherents, how to start a Unitarian centre in a place where no Unitarian organisation exists, reading circles, etc.—would also be useful; suggestions to Churches and Unitarians how to more effectually assist our publication agencies might be serviceable. The names of two lady ministers now appear in the list: Mrs. Broadrick, as well as Miss Von Petzold. Among the "Liberal" religious newspapers, both weeklies and monthlies are given of other countries, but not of England. "The UNITY" is not mentioned, though 'The Pacific Unitarian" and "The New Unitarian, of America, both monthlies, are named. But these are only small matters; the book as it is ought to be in the hands of the secretary of every church of the Reasonable Faith, and on the bookshelf of every chapel and school library, and in every Unitarian household.

The Larger Meaning of Unitarianism," a Sermon by the Rev. J. T. Sunderland, of Hartford, Connecticut, U.S.A., 5 cents (Essex Hall, London, 2d.)

This is a new edition of a valuable tract previously noticed in these columns. It explains Unitarianism as it needs to be explained in its most modern significance. Its opening words indicate its nature:

"The root of the word Unitarian is 'Unit,' 'Unite,' or 'Unity.'

"Thus by their very name Unitarians are Unity people. They are the men and women who say to the world that they care pre-eminently for the Unities—the things which unite. Unitarianism, to be true to its name, must stand for all the great, central, permanent Unities of Religion."

For notice next issue: "Life's colours"; "Life's Orchestra," both by Hallie Killick; "Let's play the Game," by Eustace Miles, M.A.; "Endeavours after the Christian Life," by James Martineau, 6d. net, Essex Hall, London; "War Pictures, by Emile Holarek, with readings on the subject by Tolstoy and others, The Free Age Press, 1d. net; etc.

Definitions—*By Centonarius.*

For the serious study of any subject it is essential to have access to a good dictionary. Some people appear to think that the purpose of such a work is to act as a final court of appeal when a doubt arises as to the correct spelling of a word; but it is equally important, if not, indeed, more so, that constant reference should be made to it in order to ascertain the MEANING of the words employed in composition or met with in the course of reading. The study of theology or religion is no exception to the rule. It is feared, however, that those engaged in teaching in Sunday schools do not often recognise the obligation and interest of frequent consultation with this silent and invaluable friend the dictionary; while it is believed that the neglect of this authority is not infrequently responsible for loose thinking, misunderstanding, and vain discussions, which are far too common among men of all ranks.

To those unacquainted with a large dictionary in several vols., reference to either the Century or that still more monumental work edited by Dr. Murray, of Oxford, the English Dictionary—to mention two notable examples—would be something of a revelation. The wealth of words (Murray gives a hundred thousand for the first five letters of the alphabet), and, what is yet more awe-inspiring and somewhat bewildering, the variety of different senses many words are capable of bearing, cannot fail to impress the uninitiated who for the first time searches one of those ponderous tomes. No wonder frequent misapprehensions arise between man and man, we reflect when the fact is grasped that, although—as Murray assures us—"some words have only one invariable signification, most words that have been used for any length of time in a language have acquired a long and sometimes intricate series of significations," so that in some cases a word does duty for as many as twenty ideas and shades of meanings. In a recent article, Mr. John Morley remarks that there are said to be "ten thousand definitions of religions," and, judging from the numerous examples which have come under his notice, the present writer can almost believe it. And yet we must be clear in our own minds what we mean by the words we employ, or how should we be able to transfer our thought to another? and if it is not to be expected that we should be prepared with a definition of any and every word we use in ordinary conversation, we should at least be able to explain what we mean. In written composition the obligation is still more imperative, and it is in view of it that so many careful writers, before opening their disquisitions or essays, preface their remarks with a short statement of what they mean when using certain important terms, for the purpose of their present article at any rate.

With a view of encouraging this habit and of supplying food for reflection, it is proposed to print in "The Unity" month by month a selection of definitions of theological and kindred words, and, in order to add to the interest and educational value of this new feature, appropriate epigrams, bon mots, and comments, calculated to incite thought or serve a useful purpose, will on occasions be introduced. Where deemed desirable, the authority for a statement will be incorporated in the text.

(To be continued.)

OUR CHURCH.

Here be no man a stranger;
No holy cause be banned;
No good for one be counted
Not good for all the land!
And here for prophet voices
The message never fails—
God reigns! His Truth shall conquer,
And Light and Love praveil!

—W. C. Gannett.

For Humanity's Sake.

However valuable our own help may be to the needy poor, it cannot rank higher in the moral scale than the mutual service which our poor friends often render to one another, as the following will show:—

(a) Young couple have been married a year, when the husband finds himself out of work and unable to obtain anything else to do. Their first child is born. The man is an orphan, and his wife's parents cannot help them in any way—her father lies dying in the workhouse hospital, and her mother is living, hopeless, in a lunatic asylum. Now, as soon as the father is taken to the hospital, leaving five young children to the mercy of neighbours, rather than that these children shall go to the workhouse this couple in question, with their own baby, and no work to do, on their hands, bravely face the situation, and take the whole of the five children into their own home, trusting in Providence that a way, somehow, will be made out for them.

This is nearly twelve months ago. The man shortly afterwards obtained a few odd jobs to do, and ever since those children, with a little timely help from your servant, have found shelter and a home in this worthy couple's house.—(From the Rev. B. Walker's Annual Report of his Ministry to the Poor.)

Dr. Niven, medical officer of health for the City of Manchester, says that the death rate in Ancoats —central Manchester—from consumption alone is more than double what it is in South Manchester, chiefly through overcrowding and other insanitary conditions.

Dr. Worswick told a Manchester audience recently that infant mortality in that city is about 157 per 1,000 of children born, when it should be only about 80; and that of 18,000 births, 3,000 infants died in the first year, largely due to improper feeding.

Mr. Eustace Miles, M.A., the well-known athlete, is also an earnest health reformer. In his "Recipes" are some short chapters of most suggestive reading. He says that people ask: "How are we, living chiefly in cities a life of nervous strain and hurry, without much exercise in the open air, and without much money or time to spare—how are we to become fit for our work, fit for our play, fit for our sleep, fit for our whole life, including our spiritual life?" (See the book, 1/6 net, 40-42, Chandos Street, Charing Cross, W.C.) Mr. Miles, through having been asked advice upon health, now prescribes Health Courses for every kind of case and ailment. He holds it "to be experimentally proved that almost every disease to which man, woman, or child is subject, yields to the combined effects of suitable diet, exercises, and water treatments."

The UNITY.

Published monthly. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to Parsonage, Mottram, Manchester.

Notes and News.

The Rev. E. W. Lewis, M.A., B.D., Congregational minister at Grafton Equare, Clapham, South London, who preaches "New Theology," is not having an easy time of it with some of his people. There are divisions in his church because he has departed from the old doctrines.

At Dover, Mrs. Ginever, the minister's wife, recently occupied the pulpit with much acceptance, and she is described as a "silver-tongued orator." The more of such the better.

This February, 1907, is the centenary of the birth of the poet, Henry Wadsworth Longfellow, who was a Unitarian.

During the last 40 years 150 new Unitarian churches have been established in America.

Will our readers take note that Vol. III. of "Unity," bound up with a detailed index and coloured cover, is now ready, price 1/-? On the cover is the portrait of Ralph Waldo Emerson.

Any reader who has preserved his copies of "Unity," 1906, and wishes to bind them in a cover, should send for a copy of the index, supplied for a penny stamp.

Do men hunger for a reasonable faith? One of M. J. Savage's sermons was put into the hands of a man in the far west of America, and when he had read it he said: "My God, if I could hear such preaching as that, I would ride 40 miles to get to it."

"Live upon the Past, in the Present, and for the Future," said Theodore Parker.

Does the National Conference Union for Social Service know where it is? What is it going to do? Is it going to usurp the functions of the National Unitarian Temperance Association, and study intemperance with Miss Johnson, or will it assist us all to get at the heart of the social problem? If the latter, so much the better.

President Roosevelt's principal adviser, Wm. H. Taft, U.S. Secretary for War, is a Unitarian. May he be Secretary—for Peace!

The Rev. R. J. Campbell is certainly creating a stir on behalf of the "New Theology" movement. The subject is quite a popular topic in the newspapers. The "Tribune," "Daily Chronicle," "Daily Mail," "Daily News," "Daily Dispatch," not to speak of the "Christian World" and the religious press, supply abundant evidence of the perturbation that is felt. The really orthodox recognise frankly that this "New Theology" is old Unitarianism, but Mr. Campbell and his colleagues deny it. It seems that "A New Theology League" has really been started, with Mr. Campbell as president, for the purpose of converting the orthodox from orthodoxy. May it do the conversion quickly. But Mr. Campbell seems anxious not to be considered "Unitarian," even where he is so. This confuses people's minds. He is friendly to our thought, and yet professes that he is not. We can understand open enemies, but not friends who say they are not friends.

NO FLESH! NO TOBACCO!

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. xii., 1, 2.

"To HIM that knoweth to do good, and doeth it not, to HIM it is sin." James iv., 17.

"Be ye therefore perfect, even as your (Heavenly) Father." Matt. v., 48.

If a disciple { **Eats or Smokes Tobacco!** / **Eats the Flesh of Animals!!**

Can he say?—"I prove all things, and hold fast that which is good." 1 Thess. v., 21.

,, ,, I "abstain from all appearance of evil." "Preserved blameless." 1 Thess. v., 22-24.

,, ,, I "Cast off the works of darkness and put on the armour of light." Rom. xiii., 12.

,, ,, "Whether therefore I eat or drink, or whatsoever I do, I do all to the glory of God." 1 Cor. x., 31.

,, ,, That "whatsoever is true, honest, just, pure, lovely, or anything of good report, praise or virtue, I think on these things and do them." Phil. iv., 8.

,, ,, I "am a **living epistle** known and read of all men." 2 Cor. iii., 2.

"And God said, **Behold,** I have given you every herb bearing seed, and the fruit of a tree yielding seed; to you it **shall** be for **meat.**" Gen. i., 29.

"For I am the Lord, I change not." Mal. iii., 6.

Dr. F. R. LEES says:

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[ADVT.]

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